

*The QUAKERS Yearly Metting or Convocation
Impeached on the behalf of the Commons of Eng-
land, by Francis Bugg.*

An Apologetical Introduction.

Courteous Reader,

MArvel not that I pursue the Quakers into their strong Hold. That I have besieged their City *Abel, 2 Sam. 20.* and cast a Trench about it, and hem'd it round on every side, inasmuch that *Sheba* the Son of *Bichri*, alias *George Whitehead*, cannot get out nor clear himself, unless he Retract and Condemn those Errors and pernicious Principles which he hath vindicated in his own and his Brethrens Books, with which he and them stand charged in my Book *Quakerism Withering, and Christianity Reviving, &c.* p. 3, 4. and *New Rome Arraigned, &c.* both sold by Mr. *Guillam* Bookeller in *Bishops-gate-street, London.* No; thou hast no cause to think it strange, that the same Cup this painted Harlot hath so plentifully fill'd to others, should be now fill'd to her, yea, even the Dregs thereof: For who have wrote more than the Quakers? whoever expos'd the Professors of Christianity more than they? Have they not this forty years, and more, laid Siege against the Christian Reputation of both Magistrates and Ministers? rendering the first in their Narratives of their Trials, the *Pharaohs, Nebuchadnezzars, &c.* and themselves the only *Daniels* of the Age. The second, in their Book stild, *A Discovery of a three-fold Estate of Antichrist, &c. Conjurors, Thieves, Antichrists, Witches, Devils, Baal's Priests, yea, Hell-hounds, whose Commission and Call came from Oxford and Cambridge; crying Woe and Misery, to the upholders (whether Kings or Parliaments) of that treacherous Crew and deceitful Generation.* But *William Pen* in his late Book stild *The Guide Mistaken, &c.* goes a little farther, viz. *Whilst the idle gormondizing Priests of England run away with above 1500000 a year, under pretence of being God's Ministers — And that no sort of people have been so universally through Ages, the very bone of Soul and Body of the Universe, as that abominable Tribe for whom the Theatre of God's most dreadful Vengeance is reserved to act their Eternal Tragedy upon, &c.* I say, can'st thou behold these their Pamphlets spread up and down the Nation, and not be amazed at their Impudence? 'Tis not a year since it fell to my lot to Administer on the Goods of a deceased poor Widow, a Quaker, whose Substance did not amount to 10 l. yet she was so well stored, that she had by

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her more than 200 printed Books and Pamphlets of the Quakers writing; enough to infect a Nation, their chief tendency being against Magistracy and Ministry, and all instituted Religion; and yet none so bad, none so gross, none so blasphemous, but *George Whitehead* the Quakers *Bellarmino*, will undertake to vindicate them, who for this 40 years and upward hath been like *Ishmael*, his hand against Episcopalians, Presbyterians, Independants and Baptists, and theirs against him. Thus much by way of Introduction.

The IMPEACHMENT.

That *George Whitehead* and his Brethren, at a Convocation began at London the fifth day of May 1693, ending the eighth day of the same Month, did conceive, make, and promulgate several Constitutions and Canons Ecclesiastical, containing in them divers Matters and Things contrary to the Fundamental Laws and Statutes of the Realm, against the King's Prerogative, against the Rights of Parliaments, against the Property and Liberty of the Subject, and Matters tending to Sedition, and of dangerous Consequence, as will abundantly appear by the recited Epistle, and that Epistle of 1691, a few Instances thereof, as proof, I shall recite, &c.

The IMPEACHMENT proved.

The Quakers yearly Epistle 1693. p. 1. And therefore that all due care be taken against the grand Oppression and Antichristian Yoke of Tithes; that our Christian Testimony born, and greatly suffered for, be faithfully maintained against them in all respects; and against *Steeple-house Rates and Tithes*; as also against the Burden and Imposition of Oaths. — That Friends at all their Monthly and Quarterly Meetings be reminded to call for the Records of the Sufferings of Friends; so see that they be duly gathered, truly entered and kept, and accordingly sent up [to London] as hath been often advised, both of what Tithes, &c. are pretended to be due, and for how long a time, and the time when taken, and by whom; and what Goods are taken, and the value thereof, as well as of those not recording; as those entering the Sums or Quantities [of Tithes] demanded; (it being a Suffering in both for Truths sake) they being in these Particulars found defective and imperfect in divers Counties, which is an Obstruction to the General Record of Friends Sufferings, &c.

OBSERVATION.

Friendly Readers and Country men, I having proved my Charge and Impeachment, I cannot but observe to you, That the Grounds upon which the Quakers refuse to pay their Tithes and Church-wardens Rates,

is not bottom'd upon Scripture proof, but the sole Authority of these their Canons Ecclesiastical, made and promulgated at their Yearly Convocation. And where is there a Parish in the Dominion of England, but feels, more or less, the sad Effects and Consequences of these their Anti-Magistratical Inroachments; you also may see their great Ingratitude to the present Government, who (notwithstanding these their Affronts) have indulg'd them in the Exercise of their Perswasion, who at the same time call Tithes *An Antichristian Yoke*; yea, they will and require their Profelytes to maintain their Testimony against the Payments of Tithes in ALL respects; and that their Monthly and Quarterly Meetings fail not at their peril to send up to London, a true and perfect Inventory of all and singular the Distresses taken for Tithes, whether no more than the value due, or whether five times the value; all must be equally recorded. *A Suffering to Posterity*, that after Generations may see in what perillous times the poor Quakers liv'd in, and what storms of sore Persecution there was under the Government of King William the Third. O horrible ingratitude! thus to render our Legislators so many Antichrists, so many Persecutors, nay worse. See some proofs out of their Books to corroborate and strengthen their Canons, that to their Loyal and Obedient Subjects may stoutly oppose Tithes and Church-Rates, *An Antidote, &c.* by Th. Ellwood, p. 78. *Truth allows no payment of Tithes at all under the New Covenant, but condemns it—They who pay Tithes do therein uphold a Legal Ceremony, abrogated by Christ; and thereby deny Christ to be come in the Flesh, which is a mark of Antichrist, &c.* And to prove it, he quotes *1 John* 4. 3. which place of Scripture does not so much as mention Tithes. O how miserably are their poor Disciples deluded! well may it be said, *The blind lead the blind*. The next Book I shall mention is Burrough's Works, p. 780. *Tithes* (says he) *are reserved and paid in these days—are of Antichrist*. Again, read his Works p. 869. *Antichrist in himself is the Man of Sin, the Son of Perdition, which is indeed and in truth the very Devil*. Thus Readers, I have shew'd you by their Convocation Canon, that Tithes are an Antichristian Yoke, and by Burrough's Works, Antichrist is the Devil, so that 'tis the Devil's Yoke by Interpretation. See also another of their Books, titled *The Ancient Testimony, &c.* p. 20. *It is no new thing that the People of the Lord call'd Quakers have suffer'd so deeply for, but the ancient Testimony to the Coming, Death, and Resurrection of Christ, which they that plead for Tithes in this Gospel-day do in effect deny, &c.* O horrible! this is yet higher and higher! What? Antichrists; yea, Devils that plead for Tithes. What? Absolute Deniers of the Coming, Death and Resurrection of Christ that plead for Tithes! What then are they that take Tithes, pay Tithes, nay that make Laws that Tithes shall be paid? Surely there never was such a censorious Brood ever hatch'd into the World before Quakerism came up.

From all which note, That the Quakers hold a Government within the Government; and not only so, but which is still worse, against the Government; which is bold with a witness, and that from plain Matter of Fact: For whereas it is enacted by the King, Lords and Commons in Parliament, That the Subjects of this Nation shall pay their Tenths to such Persons, and for such Uses as the Law directs. And by Virtue of this Law and Civil Sanction, the Clergy and Impropiators receive them as a Civil Right. But in opposition hereunto, the Quakers Summons two or more of their most eminent Elders, belonging to each Quarterly Meeting in *England* and *Wales*, if not the Town of *Berwick upon Tweed*, who, together with their Teachers from all parts of the English Nation, besides Foreign Parts beyond the Seas, sit in Council by way of Convocation, and Ordain and Enact, That Tithes are an Antichristian Yoke, a Grand Oppression, and as such ought to be withstood, testified against, and that in all Respects. And the like may be said touching their prohibiting the Payment of Church Rates and Lays, carrying Guns, which the Quakers by their Edict repeal, so far as their Power reaches, in their Convocation, the Laws and Statutes made by King and Parliament, which sute not their Inclination; and Absolve the King's Subjects from their Active Obedience to the Laws of the Land, and cause them to adhere to a new Jurisdiction lately erected by a few Usurpers, who hold a Convention Annually at *London* by way of Convocation, to make Laws and Ordinances contrary and repugnant to the Laws and Statutes of the Realm, which tend to subvert the Government, and if not timely prevented, may be of dangerous consequence; to say nothing of divers other of their *Laws* and *Canons Ecclesiastical* in other of their Yearly Epistles, as spreading their Books up and down the Nation unlicensed, &c. Read 25 H.8. c.19, 21. 27 H.8. c.15. 3 Ed.6. c.10, 11. 1 Eliz. c.2. 13 Eliz. c.12. *Magna Charta* c.29. *Petition of Right*. 5 Eliz. c.1. 1 Ed.6. c.2. 37 H.8. c.17. 8 Eliz. c.1.

And to warrant my Impeachment, not only from plain Matter of Fact, shewing that the Quakers proceeding, particularly in the Instance of Tithes, as well as in twenty things more that might be mentioned, is against the known Laws of the Land, but also against the declared sence of the Commons of *England* assembled in Parliament. I shall recite the Votes of the House of Commons in the Year of our Lord 1640. upon the Bishops, for some certain Incroachments, being impeach'd by Serjeant *Wild*, though not the tenth part so bad, nor of such dangerous consequence as the proceedings of the Quakers, who have not the least colour of Authority for what they do; for the Bishops had not only a share in the Legislative Power, but the King's Majesties Licence to confirm what they did, &c.

The *VOTES* concerning the Bishops late Book of Canons in the House of Commons.

That the Clergy of England convened in any Convocation or Synod, or otherwise, have no Power to make any Constitutions or Canons, or Act whatsoever, in matter of Doctrine, or otherwise, to bind the Clergy or Laity of this Land, without the common consent in Parliament.

That the several Constitutions and Canons Ecclesiastical, treated upon by the Arch-Bishop of Canterbury and York, Presidents of the Convocation for their respective Provinces, and agreed upon by the King's Majesties Licence in their respective Synods, began at London and York 1640. do not bind the Clergy or Laity of this Land, or either of them.

Thus we see the sence of the then House of Commons, who would suffer no Competitors, nor no Laws nor Ordinances made to bind the People, under any pretence whatsoever (notwithstanding the Bishops Power, and the King's Majesties Licence) but what was made by common Consent in Parliament; what then can the Quakers say for themselves, if a sight of all their yearly Epistles, which contain their Laws and Ordinances, for 20 years past should be demanded? wherein, and whereby they have absolved his Majesties Subjects from their Active Obedience to divers Laws of the Land, as in this Instance of Tithes.

Object. Possibly some may say, Were it not better to have Friendly Conferences, that so where any thing hath been done or said, either in things Religious or Civil, that cannot be justified, might be Retracted and Condemned, rather than thus to expose each other.

Answer. I grant it so; and from time to time I have proffer'd to meet George Whitehead on those terms, but he would never assent to it, and unless he would ingage a Retraction, if need were, or leave Matters of Fact to the Judgment and Decision of disinterested Persons, I always refused to discourse him. Indeed, in his pretended *Vindication*, &c. in answer to my Sheet delivered to the Parliament Decemb. 1693. he made this seeming fair offer, p. 4. viz. *I George Whitehead freely offer, and am willing to make it plainly appear before any six, ten, or twelve competent Witnesses, who are moderate men of Sense and common Reason, That Francis Bugg has grossly and wickedly abused and perverted Truth, and wronged the People called Quakers, both in Charge, Citation, and Observation.*

Now in answer to this, I came up to London the February following (as I remember) and accepted his offer, and offer'd to leave it to any six, ten,

ten, or twelve Persons by us equally chosen out of the Episcopalians, Presbyterians, Independants or Baptists, to judge whether I had so wronged them: But he refused so to do; manifesting thereby, that he could not find six, ten, or twelve moderate men of common Sense amongst them all; or else that the Quakers Principles were so erroneous, as that I did not wrong them, either in Charge, Citation, or Observation: For otherwise, since I left him so much Field-room to choose his six, ten, or twelve moderate men of common Sense and Reason, as there is in the recited four Christian Societies, and he refused to comply therewith, surely it must be either because he had not Charity to think there is six, ten, or twelve moderate men to be chosen out of them all: or else that he was conscious to himself, that the Quakers Principles are so erroneous, their Books so blasphemous, as that I had not wronged them, either in Charge, Citation, or Observation. See *Quakerism Withering and Christianity Reviving*, p. 1. to 12.

And since I came to London this present May 1695. I presented their Yearly Meeting with certain Accusations against *George Whitehead*; the Substance of which is as follows: viz.

1. That *G.W.* is a continual contentious Scribler, guilty of giving base and skurrilous names, as Beasts, Dogs, Wolves, Devils Incarnate, &c.

2. That *George Whitehead* is guilty of vindicating his own and his Brethrens Books, which teach to deny Jesus of *Nazareth* to be Christ, and the efficient Cause of Man's Salvation; To deny the Scriptures by speaking contemptuously of them; calling them *Death*, *Dust*, and *Serpents Meat*; That to Preach out of them is Conjurat[i]on; That it is doubtful whether *Moses* or *Hermes* was the first Penman of the Holy Scriptures; or whether either or neither; preferring their own Books and Epistles before the Scriptures; To slight, neglect, and despise the Ordinances of Jesus Christ, as Baptism and the Lords Supper; To under-value the Death and Sufferings of our Lord and Saviour Jesus Christ, exalting their own Sufferings as greater and more unjust.

3. That *G. Whitehead* is a publick Defamer, a wicked Forger, a wilful Liar, a gross Perverten, a false Glosser, a great Deceiver of the People, a Counterfeit Christian, a Scandal to Christianity.

These things I have, and now again I offer to make good against him before any six, ten, or twelve moderate men of Sense and common Reason equally chosen by us both, out of the Episcopalians, Presbyterians, Independants and Baptists, or out of any one of those four Societies, always excepting against Quakers and Muggletonians; and do desire that you may bring him forth, and put him to Answer like the wise Woman of *Akko*. *Northard* would have you throw his Head over the Wall: No; but either let him acknowledge his Wickedness, Retract the Errours in his

own and his Brethrens Books which he hath vindicated, or else let 24 of the chief amongst you come forth, and Condemn the same under your Hands, upon proof thereof made to you; if not, I shall take it for granted, that you stand by him, and justify him in his Abominations; and thereupon I shall impeach your Yearly Meeting, and maintain your Proceedings to be against the Fundamental Laws of the Land.

Object. But grant they will not come forth, and meet you upon these reasonable terms, nor suffer their Brother *Whitehead*, in regard they foresee their Books are erroneous, their Principles dangerous, tending to subvert the Christian Faith; and that the natural consequence of such a Meeting would necessitate a Retraction, which would be the utter ruin of Quakerism; yet for Peace sake is it not better to let them alone, who in time will fall of themselves, for what is not of God cannot stand long.

Answer. I have not room in this sheet fully to answer the Objection: But it sufficeth that we have the Example of the Apostles and Martyrs, as a Cloud of Witnesses, who did not assent, nor tamely suffer that Woman *Jezabel* to teach and seduce the Nations, but as Instruments in God's hand, witnessed against all kind of Heresies in their day; and many of them sealed their Testimony with their Blood. And what Hereticks ever held greater Errors than the Quakers? and prevail'd more with the People to suck them in, even whilst the Wise and the Learned take little notice of their growth, and the danger of it. I grant the *Arian* Heresie continued long, even 300 years, before it dwindled and withered away; and lamentable were the consequences of it; yet they were witnessed against by divers Bishops and Learned Men. The Pope and his Superstitions, have not gone on without many Testimonies against the dangerous consequences of his Errours, and that with good Success too. Our famous *John Wickhiff*, an *Oxford* Scholar, as History saith, wrote more than 200 Volumes against the Pope and his Religious Orders; yet none but Papists accounted him a contentious Apostate. No: he was an eminent Instrument in the hand of God; and I hope we have some such Scholars still in that, and the other famous University, who, as they become sensible of the dangerous Errours of our Quicksilver Tribe, I mean *NEW ROME*, and know where to fix upon them and their invisible Tenets, which at present they mask under disguise, pretending to own in Words, being examined, what by their Books they deny. And indeed their Books are of two sorts, and carry two faces; the one to the World, the other to be read only amongst their Friends, as I elsewhere have largely manifested, inasmuch that 'tis hard to know a Quaker; who, as *Irenaeus* of old said in his third Book against Hereticks, viz. *Whilst Hereticks speak like the faithful, they not only mean otherwise than they say, but*
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clean contrary; and by their Tenets full of Blasphemy, they destroy the Souls of those, who with their fair words, suck in the Poison of their foul Opinions, &c. Inſomuch that what the Learned Dr. Stillingfleet, now Biſhop of Worceſter, ſaid in his *Diſcourſe of Idolatry*, &c. p. 282. is more than probable; viz. Yet any one who compares them, (i. e. Quakers and Jeſuits) would imagin the Life of Ignatius had been their great Exemplar: I know not (ſaid the Dr.) whether any of that Innocent and Religious Order of the Jeſuits had any hand in forming this new Society amongſt us, as hath been frequently ſuggeſted: but if one may gueſs the Father by the Child's likenes, Ignatius Loyola the Founder of the Jeſuits, was at leaſt the Grandfather of the Quakers, &c. Of which more hereafter, if need be.

However our famous *Wickliff* pav'd the way for great *Luther* in Germany, who was wonderfully carried on, even as upon Angels wings, who both by word and writing teſtified againſt the Pope and his holy Cheats, which made the Papiſts rave and roar, fret and fume, calling him Apoſtate, Self-condemn'd Apoſtate, inſomuch that all mens minds ſtood (as it were) upon their Tiptoes, to ſee the Iſſue of Pope *Leo's* rage, and brave *Luther's* courage, who went on undauntedly, writing many Books, and by verbal Diſputations, until he finiſhed both his Days and Teſtimony; of whom *Beza* ſaid,

Rome ſam'd the world, the Pope ſam'd Rome ſo great;
Rome Ru'd by Power, the Pope by deep Deceit.
But how more large than theirs was *Luther's* Fame,
Who with one Pen both Pope and Rome doth tame.
Go ſiſtious Greece, go tell Alcides then,
His Club is nothing to great *Luther's* Pen.

POSTSCRIPT.

NOTE Reader, that as their Books are of two ſorts, ſo are their Meetings; at one ſort the Doors ſtand open, that all may go in, and hear ſome general Truths a little mixt with Nonſence and Errour: the other ſort, viz. their Yearly Meetings, the Doors ſhut, and a Guard to keep out and let in whom they pleaſe; for I was willing to appear at *New Rome's* Yearly Meeting, to demand Juſtice againſt *G. Whitehead*, who pretended to meet me before any ſix, ten, or twelve men, to make it appear, that I had wronged them in Charge, Citation and Obſervation, yet reſuſed; but they would not let me come into their Meeting; which ſhews that *New Rome* grow ſtimmerous, and that her Foundation is ſhaken, and that her two Pillars upon which ſhe leans, to wit, Infallibility and Perfection, begin to totter and ſhake, ſo that ſhe cannot ſtand long.

Francis Bugg.

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